

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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*“The Gospel of Jesus Christ is one of completeness, broad in its appeal to the youthful and the elderly; the scientist and the layman; the educator and the plowboy.”—JOHN H. TAYLOR.*

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No. 49, Vol. 95

Thursday, December 14, 1933

Price One Penny

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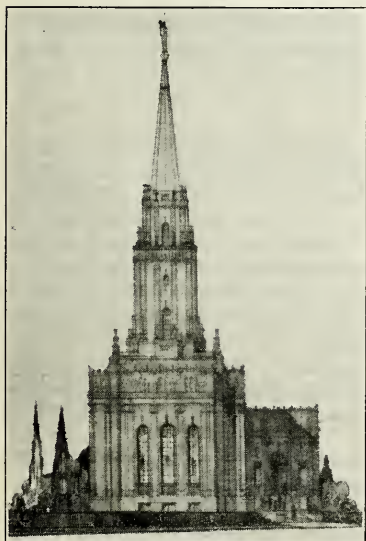
## WASHINGTON CHAPEL DEDICATORY SERVICES

**D**EDICATION of the new chapel of the Church of Jesus Christ of Latter-day Saints in Washington, D.C., on November 5th, as an event of importance in Church history, has attracted the attention of members and friends of the Church the world over. To have the Church strongly established and well represented in the capital city of the land in which it was founded has been a long-looked for accomplishment, and may well be cited as a

landmark in the Church's programme and policy of international growth and attainment.

The new edifice, in its structure, is indeed a sermon in steel and stone. It is built, as all “Mormon” chapels are built, as the centre of the religious and recreational activities of its membership. The beautiful chapel, in which services of worship are held; the commodious and well-appointed recreational hall, including stage and dressing room equipment; the gymnasium, with locker and dressing rooms; the banquetting hall, with adjoining kitchen and serving rooms; the baptismal font—all speak eloquently of the completeness of the vital, living, everyday faith called “Mormonism.”

The dedicatory services of the Washington chapel were held under the direction of President



THE WASHINGTON CHAPEL

Heber J. Grant. Others of the General Church Authorities who attended were President Anthony W. Ivins and President J. Reuben Clark, Jr., of the First Presidency; President Ruder Clawson of the Council of Twelve; and Elders Reed Smoot, Stephen L. Richards and John A. Widtsoe of the Council of Twelve.

Principal speakers at the services were members of the First Presidency and Elder Reed Smoot. Excerpts from the addresses of President Grant and President Clark, presented below, will be of interest to the readers of the *Star*.

## THE ABIDING FAITH OF "MORMONISM"

PRESIDENT HEBER J. GRANT

WE are convinced, beyond a shadow of doubt, that the one great thing the world needs to-day in this time of distress and humiliation is faith in God, faith in Jesus Christ, the Son of the living God, faith that He is in very deed the Redeemer, that He came to the world with a definite mission, to die upon the cross for the sins of the world, and to give us the opportunity of being redeemed.

I call to mind a book, *The Young Man and the World*, written by the late Senator Albert J. Beveridge of Indiana.

There was one chapter which made a very profound impression upon my mind. It was entitled, "The Young Man and the Pulpit." In this chapter he said that a certain individual with very splendid opportunities to secure answers to his interrogations, during an entire summer vacation asked every minister with whom he came in contact three questions. The first question was: "Do you believe in God, an individuality, a personage in whose image you were made? Not a congeries of laws floating like a fog in the universe, but God, a person. Don't argue, don't explain, but answer, yes or no."

Not a minister answered "Yes."

Second question: "Do you believe that Jesus Christ was in very deed the Son of the living God, as you are the son of your father, that He came to the world with a definitely appointed mission to die upon the cross for the sins of the world, that He was in very deed the Redeemer of mankind? I am not asking you if you believe that He was the greatest moral teacher that ever lived, because no one has any doubt about that. That is conceded by all. But as a minister of the gospel, yes or no, was He really the Son of God, the Redeemer of the world?"

Again not a single answer of "Yes."

Third question: "Do you believe that when you die you shall live again as a conscious entity, known and being known as you are here? Yes or no?"

Again not an unequivocal answer of "Yes." They hoped so, rather believed so, but there were serious doubts.

Senator Beveridge said that these men were among the high-class ministers in the New England and eastern states. One of them had gained great renown for his eloquence and piety. And he it was who acknowledged a decay of faith among the people.

In the words of Beveridge, the chapter concludes: "No wonder—How could these priests of interrogation convert a world?"

There is in my heart, and I am sure there is in the heart of every true Latter-day Saint, a feeling of gratitude and thanksgiving that there is no doubt whatever in our minds regarding these three questions. We announce to all the world that God Himself, and Jesus Christ, appeared to the boy Joseph Smith, and that God Himself introduced Jesus Christ to this boy as His "Well beloved Son."

We find in the 76th section of the Doctrine and Covenants, a record of the vision given to Joseph Smith and Sidney Rigdon, this statement:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

That He came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him."

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

So you see that every Latter-day Saint can answer that God and Jesus Christ are individualities—personages.

**E**ACH and every Latter-day Saint who has been married in the temples of God, has been married, not until death, but for time and all eternity. And what an absurdity it would be to be married for eternity, if we did not have an abiding faith in the immortality of the soul of man. Each and every converted Latter-day Saint can answer, without one moment's hesitation, Yes, Yes, Yes, to those all-important questions that Senator Beveridge propounded.

I rejoice that faith in the living God, faith in Jesus Christ, the Son of the living God, the Redeemer of the world, and faith in the immortality of the soul, are fundamental with every living converted Latter-day Saint. We have, therefore, every reason in the world to be grateful.

As I think of this wonderful structure here, I think of the drivings and persecutions and the hardships of our people in the early days of the Church. When I think of the expulsion of our people, in the dead of winter from Missouri, and from Nauvoo; when I think of all those terrible things and of the appeal that was made to the President of the United States, and the answer, "Your cause is just, but I can do nothing for you"; when I think that nine babes were born on that terrible night when our people were expelled from Nauvoo, with no shelter but their mothers' breasts, and the tents they were in; when I think of these things, I feel there is no pen that can paint, there is no tongue that can tell truly of the sufferings and the hardships of the Latter-day Saints; when I think of the disfranchisement of the "Mormon" people; when I think of the confiscation of all

our property, both real and personal; when I think of an army of the United States coming against the Latter-day Saints; when I think of all these trials and tribulations, my heart is full of gratitude for the great change that has come about.

When I think of the first meeting held here in the home of Congressman Howell, with five people in attendance; when I think of the meeting in his home for several years and then of holding meetings in a dwelling house that had been turned into a sort of hall; when I think of the growth of the branch here and the change of sentiment toward us; when I think of the fact that on my first trip east, way back in 1883, there was a feeling of animosity, of bitterness, almost of hatred, in the hearts of nearly all those whom I met; when I think of men doubling up their fists and saying to me, "If I had my way I would put the "Mormons" in the Tabernacle in Salt Lake City and turn the guns of Fort Douglas upon them"; and then, when I think of the change that has taken place, when I think of the good will extended to us, when I think of the confidence in our people that has existed in the hearts of the presidents of the United States, from Theodore Roosevelt until the present day, and the courtesies they have extended us—when I think of these things I am utterly and completely at a loss for words to express the gratitude and thanksgiving of my heart for the change of sentiment that has come regarding our people.

**I**N 1893, we sent Elder B. H. Roberts to Chicago to appear in the World's Parliament of Religions, and they refused to allow him to speak in their hall. They said he could go into a little anti-room and deliver his speech if he wanted to do so. He thanked them for their kindness but declined to deliver his speech. Forty years have made a wonderful change. Brother Roberts appeared before the World Fellowship of Faiths this summer. He delivered his speech and then they requested him to deliver another. So you see that "we do grow" and religious prejudice is disappearing, so far as the Latter-day Saints are concerned.

The author, William George Jordan, says in his essay on truth:

Truth is the rock foundation of every great character, it is loyalty to the right as we see it. It is courageous living of our lives in harmony with our ideals. It is always power.

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestations. It is the compass of the soul. It is the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal. It is also an inspiration to realize that ideal, a constant impulse to live it.

It is because the Latter-day Saints in every land and in every clime, from the midnight sun country of Scandinavia clear down to South Africa, from Canada on the north to South America on the South, way off in far Japan, in Hawaii and upon the islands of the Pacific—it is because men and women, our fathers and our mothers, have found the truth and have courageously lived that truth, that "Mormonism" continues to grow and prosper.

I wish to express my great joy in having this wonderful chapel. I am very thankful that a grandson of Brigham Young is at the

head of the architectural firm that built it. I am very grateful that a young convert from Scandinavia is his partner.

I am grateful for what they have given us. It may not be as great as some other churches, but we do not figure on size; we do not figure on expense, to a certain extent, but we figure on beauty and on accomplishments as a "true criterion."

Again, I rejoice, beyond all my ability to express my feelings in language, in the wonderful change that has come about, for the friendship that exists for our people. I say it, and I say it without fear of contradiction, that to-day the word "Mormon," as it should be, is a certificate of character in all parts of the United States and in many other parts of the world where we are known in our true light.

President Grant concluded his remarks with a beautiful dedicatory prayer, dedicating the newly built edifice and all it contained to the holy purposes of the Lord.

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## THE CHURCH AND GOVERNMENT

PRESIDENT J. REUBEN CLARK, JR.

I WISH to set out some facts and considerations showing why the "Mormon" people have always been and are to-day loyal to the governments under which they reside.

Briefly stated, the reason for our position is to be found in the constitution of the Church, with the relationship of the members thereto, and in the resulting concept which we have of human government and its place in our lives.

On the constitution of the Church I may make these observations.

I am aware of no governmental organization in the world in which the people themselves have a greater or more frequent determining voice in their own government than have the membership in our Church.

All this has brought to us, the "Mormon" people, a spirit of independence and freedom in our spiritual and moral lives, as well as in the conduct of our daily affairs, that accepts no unjustified interference or restraint. Respect for authority we have in an abundance, but we do not tolerate the feigned authority of a usurper. A British statesman characterized Colonial America as a nation of lawyers, and so not to be tyrannized over; in like thought the "Mormon" people may be spoken of as a free people so schooled in the art of free government that they do not willingly submit to tyranny. Every member of the Priesthood body may be, and most of them are, trained and experienced in sitting in the seat of judgment as also in standing before it; each has been both judge and petitioner; each knows something of how to rule and how to serve. This gives to our people a training and experience in government, a sense of government, of free government, that comes rarely to any group, large or small.

Out of all this experience there comes to us such a knowledge

of the frailties of men, of their ambition, their selfishness, their love of power, that we know our greatest safety and happiness, peace of mind, and joy of living, comes when those in authority sense their responsibility to us and know that their continuance in authority depends upon us.

But I wish to come to another point—the place of human government in our religious cosmos.

Our Twelfth Article of Faith declares:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law.

We consider that this principle has its basis in the Master's words to the scheming, subtle Pharisees: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

Thus we implicitly recognize all forms of government as legitimate, and we recognize the right of every people to determine that form of government which they prefer, whether it be republic, monarchy, or despotism. Moreover, we invoke for and against any people the principle of loyalty to that government which they themselves so constitute, though we feel we may insist that no government may rightfully trammel the consciences of its subjects. God Himself does not bind the consciences of His children; why should human government or human agency attempt it?

AS to what we believe is right and proper in government as more nearly conforming to the religious principles which we hold, it may be said that as early as 1835 the Church adopted a declaration of belief regarding governments and laws, which stipulated for freedom of conscience, the separation of Church and state, and the supremacy of both church and state in its own field. That declaration is still the rule of the Church on the matters covered.

Another Article of our Faith (the Tenth) declares our belief "that Christ will reign personally upon the earth." We believe that this reign, when it comes, will be a theocratic one, with the perfect lawgiver at its head. But we declare that until that reign shall come no earthly power, ecclesiastical or otherwise, except a people itself with reference to its own matters, has any right to dictate to any people regarding their government or its affairs. That God guides the destinies of nations we firmly declare, that He overrules and directs governments to accomplish His purposes we devoutly believe, that He is preparing the world for events of His providence, we solemnly affirm; but it is our faith that He exercises this power and makes known His will directly to the nations in His own way and in His own due time, and not vicariously through some human agency.

We as a Church claim the exclusive possession of God's true Priesthood and the corresponding right to speak for and in His name in all suitable matters. But we make no claim to be His agent in His dealings with earthly governments, and we repudiate any such claim upon the part of any and all others, whoever they may be.

We believe God intervenes in human affairs, in the manner known to Him to be wise or necessary; we believe also that He so intervenes in human governments.

We apply the dictum of James to the relationship of nations—"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." We believe this dictum may be translated into a practical principle for the inter-governance of nations through this rule: No government shall ask another government to do what itself would not do, unless the local law of the other government justifies the request; and no government shall complain that some other government does what itself does, unless the doing of it is contrary to the local law of the other government.

And finally, we believe that peoples must be permitted to determine the form and substance of their own government in their own way; that the people are the sovereign source of all powers of government and that rulers must derive their powers from those whom they govern; that people shall be free to think and speak as they wish; that freedom of conscience must stand as a fortress against the despotic tyranny of superstition and priest-craft, so that man may stand spiritually erect, the master of his own soul and destiny, as God made him.

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## A THOUGHT FOR EVERY DAY

ELDER G. HOMER DURHAM

FIFTEEN years had passed. Again it was the eleventh hour of the eleventh day of the eleventh month.

London, centre of the world, had a centre within a centre on this day. To historic Whitehall flocked hundreds of thousands of graybeards in their Sunday best, medals of some ancient conflict resplendent on their frock coats; aged matrons carrying a flower or two, both speaking of autumn and shortening days; young overcoated men and laughing girls; even tiny tots and babes in arms—all came to this centre in vast streams of many sources—people of all nations.

What a diversified mass of human ideas and experience were here congregated! No two conversations alike, nor yet two exact thoughts similarly uttered. Clothes, manners, education, behaviour, outlook, condition—all were different. On no such morning anywhere in the world could one stand, brush elbows, and contact so much apparent individualism, as on this day, this hour in Whitehall.

Suddenly, a curious thing happened—happened with the swift sureness that all things in life happen. Big Ben spoke. In drawn-out, detached accents, eleven syllables were clearly audible. A solemn hush fell over the crowd that was so tightly packed into the small spaces between the buildings. The pushing, the shoving, the heavy foot dropping on tender toe, the cries of programme and poppy vendors ceased, all were silent.

A strange silence it was, there in the midst of such a conglomerate mass of eleven-o'clock-hungry humanity. As the last

*(Continued on page 812)*

THURSDAY, DECEMBER 14, 1933

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EDITORIAL

“IF YE ARE NOT ONE”

“IF ye are not one ye are not mine,” says the Lord in a revelation to the Prophet Joseph Smith, given January 2, 1831. In this same revelation the Lord also said, “Let every man esteem his brother as himself, and practice virtue and holiness before me.” In these words is found the very heart of the message of the Lord to His people—unity and brotherhood, those characteristics by which they are to be known.

And if we were perfect, such things as jealousies, bickerings, fault-finding and evil-speaking of one another would be unknown in any of our branches. And, fortunately, conditions of this type are not very common in the branches. But could they exist at all if the words of the Lord, quoted above, were observed?

Unless people are actuated by the Spirit of the Lord, observation and experience show that every man does not “esteem his brother as himself,” and neither are they one. Hence, unless they repent they are not the Lord’s. The Lord has spoken very plainly on this point. The lessons of brotherly love and unity are among the first for Church members to learn.

It is now the policy in the European Missions to build up the branches on the pattern of permanent institutions. This requires Church-owned chapels with room facilities for classes, recreation of wholesome types, etc. It also requires local officers for all the organizations in the branches. But as a condition that these appointed officers may function well they must have the active, whole-hearted support of the branch membership. It is possible, of course, to carry on branch activities in rented halls, but it is not possible to carry on these activities well in any hall, rented or Church-owned, unless there is unity among the membership. No religious gathering can be successful unless the Spirit of the Lord is there. This is the greatest need of all—one that should never be forgotten.

Every member of the branch is therefore called upon to love every other member and to give support to every officer and teacher in his or her respective position. What if some member should think himself or herself better qualified to function in a particular position than the one who fills it? What then? There is only one right thing to do—support the one who has been called to fill the position. “Let every man esteem his brother as himself, and practice virtue and holiness before me,” saith the Lord.

Such conduct would exhibit the finest Christian attitude and win the approval of heaven. It would help every officer in his



efforts to function well, hence it would enable him to grow and improve. And in this connection, it should not be forgotten that none of us, no matter how able or practiced, can perform so well in any position but that there is room for improvement. Hence, our efforts should be concentrated on support of others in their respective positions and on endeavours to improve ourselves. Jesus warned us against beholding "the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye." (Matt. 7 : 3.)

No branch can stand up under an assault of general fault-finding. The Lord would withdraw His Spirit and darkness would envelop the minds of the members. Hence, none but apostates in feeling can continue to have part in bickerings and evil-speaking. But everyone is warned to be on his guard. Satan is not asleep. He is alert to attack us in every vulnerable spot. Fault-finding and evil-speaking are among his commonest tools. Shall we not keep out of his power and refuse to use his tools? His purpose is to thwart and overcome the work of the Lord. This he is energetically trying to do by destroying those who have taken upon themselves the name of Christ and are engaged in His work.

But let those who are in presiding positions try to merit the love and confidence of their co-workers and of the members. Let them remember "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. . . . No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doctrine and Covenants 121 : 36-41.) Officers and members—all are required to live and work together in love and unity, thus fulfilling the conditions necessary to claim the presence of the Holy Spirit."—M.

## THE SIGNIFICANCE OF THE WASHINGTON CHAPEL

**D**URING the past month, the cynosure of all eyes throughout the Church has been the completion and dedication of the Washington Chapel. As every forward move in the progress of this great latter-day work has its particular significance, we might well ask, "What is the meaning, to the Church, of the erection of an edifice worthy of the Cause it represents, in a prominent part of a great nation's capital city, and with the good-will and approval of neighbours, citizens and officials?"

Nearly a century ago, in 1839, the Prophet Joseph Smith, with Judge Joseph Higbee, visited Washington for the purpose of laying before the President of the United States a redress of the wrongs suffered by the "Mormon" people in Missouri. The President replied, "Though your cause is just, I can do nothing for you." For many years after that declaration, the sentiment of the

American people, as reflected in Washington, was overwhelmingly against the "Mormons." There Brigham H. Roberts fought a losing fight against bigotry and intolerance in his attempt to occupy the seat in the House of Representatives that was rightly his. From Washington was issued the order that disfranchised the "Mormon" people and confiscated much of the property of the Church. There, too, Apostle Reed Smoot contested over a period of many months before he was granted the right to take his place as a Senator from Utah—a calling that eventually carried him to a position of power and respect that few men have achieved in the American Government. And then, as the "Mormon" people became to be known in their true light, there came a gradual change of sentiment. Their sterling qualities, their loyalty, their accomplishments, attracted the attention of the nation's leaders, and, from President Theodore Roosevelt down to the present administration, the "Mormon" people have been held in high regard by every President of the United States. The tide has turned.

Thirty years ago prejudice and misunderstanding would have made impossible the erection of a suitable "Mormon" edifice in Washington, D. C. To-day the beautiful Washington Chapel stands as a monument to the changed sentiment of the American people toward the "Mormon" Church.

What particular significance does the Washington Chapel have to us in the missions of Zion? Just this: The Chapel was made possible largely through the efforts and determination of the saints of the Washington Branch. They went through many trying years of meeting together in each other's homes; then for years they met in rented halls—all the time looking forward to the time when they might have their own chapel. Against seemingly insurmountable odds they sacrificed, saved, prayed and worked. And to-day, the Chapel stands as a testimony to their faith and determination. Just such devotion to a cause has built many chapels here in the British Mission. Just such determination and faith has the power to build still many more!—  
RICHARD S. BENNETT.

## CONFIRMATORY EVIDENCES OF "MORMONISM"

### A PROPHET TO-DAY

*[The "Star" presents herewith the second of a series of articles under the title of "Confirmatory Evidences of 'Mormonism.'" The suggestion for what follows comes from Brother William Gadd of the Luton Branch, who submitted the clipping from the "Luton Saturday Telegraph." To all of its readers the "Star" renews its request that they support this column with their suggestions and contributions of "confirmatory evidences."—*  
EDITOR.]

**I**S THERE need of a prophet to-day? Is an authorized representative of God, to reveal God's will to the people, necessary in this twentieth century? These are questions which are being

asked by many to-day. That many people feel the need of such leadership is shown by the rapid growth of new religious groups and divisions in the established churches. Men are seeking for divine leadership for to-day. Their problems are not entirely solved by the prophets of the past, for times have changed. It is highly significant that not only laymen, but also the religious leaders to-day feel the need of divinely appointed leadership, and of God's truth applied in this age. Rev. James A. Sutherland, in the *Luton Saturday Telegraph*, of November 18th, said, in part:

We all recognize that something has got to be done, for at the moment we are in the plight where "our earthly leaders falter, our people drift and die." We cannot forget that when the blind set out to lead the blind, the chances are that both will find themselves in the ditch. . . . A dictator being out of the question, what about a prophet? . . .

The prophet is never self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is heaven sent. Yet I am cheered by the thought that he has a knack of appearing at the right time. That being so, I incline to the belief that our prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an "old-fashioned" welcome awaits the prophet of our day. No one can say whence such a prophet shall come, but of our need of him there is no question.

Reverend Sutherland is not alone in seeing the need of such guidance. Dr. John Scott Lidgett, First President of the United Methodist Church, has said:

It is undoubtedly true that we need a revival of religion. . . . But such a revival cannot be man-made. It must be God-given. We must pray for it, work for it; but the grace that will alone make it possible must come from God.

Sir Michael Sadler, noted educationalist, has said:

The youth are eager and hungry—for faith, for worthy work, for a leader whom they can trust and follow without question.

Thus, briefly, according to these men who are religious leaders, there is need of a prophet, divinely commissioned, to meet the needs of the people.

That people recognize the need of divine guidance in this age is another evidence for the truth of "Mormonism." For when a righteous need is universally apparent, that which satisfies it must, of necessity, be based on truth. This divine guidance, vitally necessary in the religious life of individuals and groups, is found in the Church of Jesus Christ of Latter-day Saints. Since the Church was organized, under divine commission, there has been a prophet to give new truths, reaffirm old truths, and guide the people in meeting the problems of life.

Joseph Smith, the first prophet of this age, received his authority from Peter, James and John, the last to hold the keys of authority in this Dispensation of the Meridian of Times. Though persecuted as were the prophets of old, the Prophet Joseph Smith and his successors have given and do give the prophetic guidance that men to-day desire and need. The authenticity of their work is attested by the truths they have revealed, by the Church organization they developed, and by the "fruits" of a hundred odd years of prophetic leadership of the Latter-day Saints.

That provision for prophetic leadership, a need which is acknowledged by many religious leaders to-day, is to be found in the Church of Jesus Christ of Latter-day Saints, and was, in fact, the "rock" upon which the Church was originally founded, is an evidence of its divine inception.—FRANKLIN S. HARRIS, JR.

## A THOUGHT FOR EVERY DAY

(Concluded from page 807)

reverberating echo of the huge timepiece floated Thames-ward, then died away, it seemed like the peaceful silence of solitude, belying the crowd as it were. The wind, rustling in usually unnoticed chestnuts of the busy thoroughfares, seemed to speak of loftier things than one would expect to hear in a crowded London street at mid-day. Yes, a stranger silence could not exist.

In this topsy-turvy world we have heard much of unrewarded effort, useless strivings, soul-sordidness, disregard of lofty aspirations, and atheistic hardness of heart. Yet, if a stranger could have been transplanted from some other sphere, if he could have stood among the bared heads in Whitehall for those two lingeringly short minutes, he would have said, "What unity, what devotion, what love is here!" The urehin in rags and the prince, the stoker and the doctor, the titled dame and the factory girl—side by side, shoulder to shoulder, a thousand deep they stood, all held by a common thought! Selflessness!

It was soon over. Pipes were lit, rustling leaves hushed in the rising roar of conversation. Bodies became bruised and sore, once more sides were crushed, and it was every man for himself again.

Yes, it was over, but the demonstrated fact, the day's lesson remained. Man, an individual among individuals—no matter what his rank, station, thought, or calling—may conform! United in common purpose, he can (and often does) harmonize his life with that of his neighbour's. This truth, men and women of all types and descriptions had just proven, if but for two short minutes.

Who will estimate the joy and happiness that may have entered into those many varied lives in those fleeting seconds? What, then, of a life spent in conformity with principles of truth! What of *lives*—fellow-beings developing harmoniously under the true plan?

We, members of the Church of Christ, have within our very grasp the privilege and opportunity—yes, the responsibility of conforming with Gospel truth. Of such is true joy realized. Adherence brings leadership and the happiness of moulding loyal characteristics in others.

Headstrong, weak, all too selfish, we need to seek out for ourselves some "Whitehall," and there spend a silent moment or two, losing ourselves in a noble cause. Let us remember, "He that loseth his life shall find it."

KNOWLEDGE saves a man, and in the world of spirits no man can be exalted but by knowledge.—JOSEPH SMITH.

## "THE BALCONY OF EUROPE"

ILEEN ANN WASPE

"THE BALCONY OF EUROPE"—thus has been termed the Bruhl Terrace of the old, magnificent city of Dresden, Germany. Rising high above the river this promenade affords the most wonderful view that Dresden has to offer. Truly it merits the title bestowed upon it, for from its edge man for generations has watched the shifting scenes of Europe as their effects have been reflected in the life below him. Within the range of his eye have been born the creations of the masters of the world's arts, and he has seen the indelible traces which they have left in the history of human progress.

I hope I shall always be able to recall the memory of the moment I was privileged to stand there and catch the message of the scene before me. The broad banks below slope gracefully down to the water's edge. So smoothly flows the River Elbe that not a ripple can be seen. It seems to just want to slip quietly on unnoticed. The little river steamers cut slowly through the water, seeming fearful lest they mar its solitude.

The green sloping banks, the wide motionless river, the massive arched bridges all seem to unite to produce that "Sabbath" atmosphere for which this venerable town has long been noted. On either side rise cathedral spires and man's structures of stone, whose architecture bespeak by-gone ages. Even they, too, seem to have partaken of that influence, and altogether they are blended into a spirit of tranquility, solidity and dependability.

The message which this all brought to me was this: For ages yet to come the River Elbe will peacefully wend its way; these bridges over which some of the greatest men of the world have trod, will serve the will of man for countless generations, and long after I am forgotten these monuments of human effort will continue to silently observe the trifling strifes of men. How futile are my frets and worries over the trivial things of life; how insignificant are the few, short years I shall be here compared with the great time of eternity.

God and man together made the scene which lay before me. If we would all do our life's work in such Divine Partnership what earthly treasures would be ours, and how rich would be our eternity!

## "THE PROSELYTE"—BY SUSAN ERTZ

A REVIEW

FOR where your treasure is, there will your heart be also.

THIS, to me, is the message left in one's mind as the last leaf of Susan Ertz' *The Proselyte* (Hodder and Stoughton, London, price 7s. 6d.) turns its face to the wall.

Taking for her theme the story of a Kentish girl who joins the Church in England and goes to Utah, Miss Ertz has dealt with the eventful history of a mighty people in a most appealing way.

She states in the fly-leaf, "I have tried to feel my way towards the truth that lies hidden behind the facts"—and a fine piece of work she has done!

The real story, as experienced by the footsore pushers and pullers of the rickety handcarts of 1856, will probably never be fully told. "Zillah" and "Joseph," the former the English wife of the latter, a young "Mormon" elder, are members of this company. So clear is the style, so simply told the story, that the reader finds himself trudging along with the loaded handcarts. One perceptibly hunches his shoulders and leans a little closer to the fire when he reads of that last cheerless camp on the Sweetwater, famous in Church history. And anyone that knows anything at all of Latter-day Saint lore, feels just a little rested when Emigration Canyon empties its load of human freight into Salt Lake Valley.

Aside from the story of the trek from Iowa to Utah, Miss Ertz gives one a lively picture of contemporary London, with a good view of Paddington Station. The New York City of the fifties, and an Atlantic crossing under sail are no less vividly portrayed.

ONCE the action of the story reaches Utah, Miss Ertz meets the facts fairly and squarely. She deals with the difficult-to-some problem of "plurality"—long since a dead issue—with the nicety of a mother dividing fruit among too many hungry boys, and does it well. She even goes so far as to explain, through characters that are understandable, several reasons how and why the hard, unlovely stories of the past were circulated about our people. This is done logically, and in such a way as to make any who might venture to write untrue tales feel somewhat foolish. Here, one feels, is in very deed the truth behind the facts.

In London, the story of how the Gospel message reaches hidden ears in unlooked-for ways, is told true to life if ever such was. Indeed, some little food for thought is offered Latter-day Saints of to-day in this regard.

As well as this is done, and notwithstanding a remarkably fine picture of Brigham Young, I, for one, felt a little bit disappointed in the way the religious life of the people expresses itself as the story of "Zillah" and "Joseph" unfolds. All the external evidences of living faith are there, but none of the inner, deeper, "man is that he might have joy" qualities that one expects to find among Latter-day Saint people.

Still, one hesitates as he turns the final pages—feels regrets at leaving the homely folk that move across them, for the *message* is unmistakable as "Zillah" and "Benjy" exchange the last conversation. And that message, that good treasure, one cannot help but feel, is the simple life-with-a-purpose that their beliefs made possible for those folk commonly called "Mormons."

A perusal of *The Proselyte*, the second book on the M. I. A. Reading List, will pay any reader rich dividends.—G. HOMER DURHAM.

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BACK of everything that moves there is force, and back of force there is will; and back of will there is faith; and back of faith there is God.—NEPHI JENSEN.

## BRISTOL DISTRICT CONFERENCE

TO Swindon, in Wiltshire county, the home of the famous Cheltenham flier, the spirit of friendliness called members and friends of the Bristol District, on November 19th, to assemble in the capacity of a semi-annual conference. From the beginning to the end of the day's programme, those in attendance enjoyed the sweet spirit that characterizes Latter-day Saint conferences.

During the first session, President James H. Douglas, speaking to the Priesthood, stressed the importance of faith and activity among the members, and stated that they each had a specific duty to perform. President Joseph F. Merrill, in his remarks to the Priesthood, stated that if one is not willing to stand against the whole world if needs be, he should not accept the calling of the Priesthood.

In the Relief Society auxiliary meeting, Sister Rinthia Pratt Douglas, Sister Emily T. Merrill and Sister Ileen A. Waspe accomplished a great deal through offering good advice to the sisters.

The District activity report, read in the afternoon session, stated that during the past five months there were recorded 7,488 hours of missionary work, 515 hours of which were spent in tracting and in distributing 14,153 tracts, 11 copies of the Book of Mormon, and 484 pamphlets. Also one child was blessed. Two more children received blessings at conference.

Short discourses on the theme, "The Breadth of 'Mormonism,'" were capably given by representatives of the auxiliaries. Musical selections by the Bristol Mixed Quartette completed the afternoon session.

In between the afternoon and evening meetings, Sister Ileen A. Waspe and Elder G. Homer Durham, of the Mission M. I. A. Boards, conducted an open discussion of the auxiliary work for the benefit of those engaged in auxiliary endeavours.

First speaker in the evening session, Sister Waspe bore her testimony to the far-reaching effect of the auxiliary work. Elder Durham also bore his testimony to the broadness of faith and its application to the M. I. A. Sister Emily T. Merrill bore testimony of her happiness in being called to labour in the mission field. Sister Rinthia Pratt Douglas reviewed her experiences in the mission work and expressed her happiness in being able to serve.

President Douglas, in his remarks, told of the importance of prayer in the organization and continuance of the Church, and of its power in our daily lives. President Merrill stated that activity leads to eternal progression, and that the auxiliaries of the Church therefore should have a large part of our interest and attention. Also, during his remarks, he prophetically stated that the time would come when the members of this Church will be as numerous as the members of any other religious denomination in England. The programme was interspersed with musical numbers by Sister Nora Dance, Welsh soprano, and Sister Doris Forrister, who gave a piano selection.

Mission authorities in attendance at the conference were Joseph F. Merrill, President of the European Mission, Sister Emily T. Merrill; James H. Douglas, President of the British Mission, and

Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries and President of the British Mission Relief Societies; G. Homer Durham, President of the British Mission Y. M. M. I. A.; Sister Ileen A. Waspe, President of the Y. L. M. I. A. Also present were President Eugene A. Hooper and Elders W. Fletcher Llewellyn, Dell R. Holbrook, John B. Stagg, John J. Shumway, James J. Kirby, and Sister Augusta Edwards of the Bristol District. Those visiting were President Clifford G. Green of the Welsh District, and Elder Alma J. Larkin, Jr., of the Portsmouth District.

ELDER W. FLETCHER LLEWELLYN, Clerk of Conference.

FROM THE MISSION FIELD

**Branch Conferences:** *Bristol District*—Cheltenham Branch, October 8th. The theme, "Value of a Testimony," was well presented. Musical selections completed the programme.

Cirencester Branch, October 15th. "Why 'Mormonism?'" Addresses in answer to this question were ably given by local members. The sessions were of educational as well as spiritual value.

Bristol Branch, October 22nd. Conference speakers dealt with the Standard Works of the Church, explaining the origin and history of each. Musical selections completed the programme.

Plymouth Branch, November 5th. Feature of the day was a pageant entitled, "Mr. Everyman in search of the Celestial City," based on Bunyon's *Pilgrim's Progress*. The large audience was very responsive to such a novel and effective presentation of the Gospel message.

*Nottingham District*—Mansfield Branch, November 5th. "Truths of 'Mormonism'" was the theme presented. Local members, as well as the travelling elders participated in the programme.

Loughborough Branch, November 12th. The importance of the Church auxiliary organizations, and their power for development was outlined to a responsive audience of members and friends. Musical selections completed the day's programme.

*Manchester District*—Oldham Branch, November 5th. The relation of latter-day revelation to earlier scriptures, and its importance to present day living formed the subject of the conference sessions. Local members planned and presented the programme.

Rochdale Branch, November, 12th. "Mormonism" as an active religion with great power for human betterment was the theme of the day. A well planned programme was the result of the efforts of local officers.

*Sheffield District*—Doncaster Branch, November 12th. The day's programme was built around the theme: "The earthly Mission of Jesus Christ."

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